A COMPENDIOVS CATECHISME:

Wherein are briefly expounded, the *Apoſtles Creed, the ten Commandements* and the Lords Prayer, together with *other fundamentall points of Chriſtian Religion, very neceſſarie for children and ſeruants to learne, before they go to the holy* Communion.

By STEPHEN DENISON *Miniſter of Gods word.*

Deut. 6. 6.

And theſe words which I command thee this day, ſhall be in thine heart, and thou ſhalt teach them diligently thy children

Geneſ. 18. 19.

For I know him, that he will command his children and his houſhold after him, and they ſhall keepe the way of the Lord.

The third Impreſſion enlarged.

LONDON,
Printed by *Richard Field*, dwelling in great Woodſtreete. 1621.

A

BRITISH MUSEUM

To the Inhabitants and Parishioners of Kree-Church, London: Stephen Denison *wisheth increase of saving knowledge in this world, and eternall happinesse in the world to come.*

MEn, Fathers, and Brethren, out of that loue wch I beare vnto you, & sincere desire which I haue to further your saluation, I haue reduced the maine fundamental points of our Christian faith to as briefe a summe and as short abridgement as I can. I desire you to make the best vse of this and of other my weake endeuours amongst you; and let me intreate euery one of you which are maisters of families, to instruct your children and seruants in this Catechisme. Thus you shall discharge your own consciences in some

measure, and be free from the bloud-guiltineſſe of thoſe that are vnder your charge. Thus your families ſhall be the more able to profite by my publick Miniſtery: and thus alſo you ſhall be helpers to me in the worke of the Lord; you being carefull to do your beſt in priuate, as I (God aſſiſting) will be diligent as I can to diſcharge my dutie in publicke. If you or yours ſhall receiue any benefit by this poore worke, giue the whole glorie to God, vnto whom only it is due. And during the time I ſhall continue to liue, I pray you to remember me in your priuate prayers, as I alſo do and will remember you. And thus I conclude with the words of the bleſſed Apoſtle, *Now brethren I commend you to God, and to the word of his grace, which is able to build you vp, and to giue you an inheritance among all them which are ſanctified*, Acts 20.32.

Yours in the Lord,

Stephen Deniſon.

Principles of Christian Religion, by way of Question and Answer, for the better capacitie of such as are weake in knowledge.

Question.

WHerein do the grounds and Principles of Christian Religion consist and stand?

Answ. They consist or stand, first in matters concerning God: secondly, in matters concerning his workes.

Q. What is God?

A. God is an [a] eternall [b] Spirit, who hath his [c] being of himselfe, and is distinguished into [d] three persons, the Father, the Sonne, and the holy Ghost.

a Psal.90.1.
b Ioh.4.24
c Exo.3.14
d 1.Ioh.5.7

Q. Are not the three persons three severall Gods?

A. No verily: for though they be three in persons, yet they are but [e] one in essence.

e 1.Ioh.5.7

Q. Is not the first Person in the Trinitie greater then the second, and the second greater then the third?

f Psal. 2. 7. A. No indeed: for though the f Father begetteth the Sonne, and the Son be begotten, and the g holy Ghost proceed from them both, yet they are not superior one to another, but h equall.

g Ioh. 15. 26.

h Phil. 2. 6.

Q. What say you concerning Gods workes?

A. Gods workes are generally two: to wit, his decree, and the execution of his decree.

Q. What is Gods decree?

i Psal. 139. 2 k Ro. 8. 29. A. Gods decree is an i absolute foreknowledge and k determination of all things that euer were or shall be, to

l Eph. 1. 6. serue to the l glorie of God.

Q. What are the speciall parts of Gods decree?

A. The speciall parts of Gods decree are two, to wit, election and reprobation.

Q. What is election?

m Eph. 1. 4. n Iam. 1. 17 o Ro. 9. 13. A. Election is the m eternall and n vnchangeable decree of God, whereby of his free grace and fauour he hath made choise of some o rather then of others, to bestow vpon them eternall life

and

and happineſſe, and that for the [p] glorie of his free grace. [p] Eph.1.6.

Q. What is reprobation?

A. Reprobation is alſo the eternall decree of God, whereby he hath [q] reiected others, leauing them in the fall of Adam, to their eternall [r] deſtruction, and that to the praiſe of his [ſ] power and iuſtice. [q] Ier.6.30. [r] Iude 4. [ſ] Ro.9.22.

Q. If men be elected or reprobated, and the decree of God be vnchangeable; then it ſeemeth that they may liue as they liſt, conſidering that Gods decree is vnchangeable?

A. It doth not follow: for the ſame God that hath ordained vs to the end, hath alſo ordained vs to the [t] meanes. Euen as the Lord hath ſet the number of our dayes, and decreed how long we ſhall liue, yet he hath appointed that we ſhould vſe meate and drinke, and apparell, and other meanes that may lengthen our liues to the terme appointed: ſo it is in the caſe of ſaluation; God hath appointed vs vnto it, but yet alwayes prouided, that we take that way and follow that [u] path which leadeth vnto it. [t] Phil.2.12. [u] Mat.7.13

Q. Wherein ſtands the execution of Gods

Gods decree?

A. In two things: to wit, in the workes of creation, and in the worke of Gods prouidence.

Q. In what estate was man at the first created?

A. In a very happie & blessed estate, e voide of sinne, and f little inferiour to the very Angels.

e Eccl. 7. 29
f Psal. 8. 5.

Q. Did man continue in that blessed estate?

A. No verily, g he quickly fell from it, by eating of the forbidden fruite, and h by his fall he made both himselfe and also his posteritie liable to Gods wrath and eternall condemnation.

g Gen 3. 6.
h Ro. 5. 18.

Q. What remedie hath God ordained for the freeing of mankind from this grieuous miserie?

A. When there was i no meanes to be found out for mans redemption amongst things created, God k sent his owne Sonne to take our very nature vpon him, and l to die in our stead.

i Acts 4. 12.
k Gal 4. 4.
l Ro. 4. 25.

Q. Shall all be freed from condemnation by this meanes?

A. No verily; m onely the elect, and n they that beleeue in Christ, shall be freed.

m Ioh. 10. 15.
n Mar. 16 16.

Q. What

Q. What is a Sacrament?

A. A Sacrament is an holy ordinance of God, whereby as by a [a] signe is signified, and as by a [b] seale is confirmed the certaintie of Gods promises in Christ.

[a] Ro. 4.11.
[b] Ro. 4.11.

Q. What difference is there betweene the sacraments of the old Testament and the sacraments of the New?

A. They differ not in substance, for they all set forth one Christ, but herein lyeth the difference, the sacraments of the old Testament set forth Christ to come, whereas the sacraments of the new set forth Christ already come.

Q. How many sacraments be there of the new Testament?

A. Not seuen, as the Papists erroniously hold, but two onely, to wit, Baptisme and the Lords Supper.

Q. What is Baptisme?

A. Baptisme is a sacrament of the new Testament whereby our entrance into the Church is sealed vnto vs, and whereby the [c] forgiuenesse of all our sinnes, and our [d] regeneration are likewise sealed.

[c] Acts 22. 16.
[d] Tit 3.5.

Q. What is the outward signe in Baptisme?

A. The

A. The outward signe in Baptisme is water.

Q. What be the things signified?

A. The bloud and Spirit of Christ.

Q. What agreement is there betweene water and the bloud of Christ?

A. As water washeth away the filth of the body, so doth the bloud of Christ
e 1.Ioh.1.7 e cleanse vs from sin, which is the filth of the soule.

Q. What betweene water and the Spirit of Christ?

A. As water reneweth the beauty of things which are foule, so the Spirit of Christ doth regenerate vs, and renew-
f 2.Cor.3. 18. eth the beauty of Gods f image in vs.

Q. Do all that are baptized receiue the things signified?

A. Not so. For one may receiue the outward signe in the Sacrament, and yet come short of the inuisible grace, as
g 1.Cor.10. 2.5. the g Israelites did.

Q. In whose name is Baptisme to be administred?

A. In the name onely of the blessed
h Mat.28. 19. Trinity, to wit, of the h Father, and of the Sonne, and of the holy Ghost.

Q. By whom is Baptisme to be administred?

A. Not

A. Not by Midwiues vnder colour of neceſſitie, but by [i] Miniſters called of God to that office. [i] Mat. 28. 19

Q. Who are to be baptized?

A. The [k] children of the faithfull, and ſuch as [l] turne to Chriſtianity. For baptiſme is the ſame in ſubſtance vnto Chriſtians, as Circumciſion was to the Iewes. [k] Gen. 17. 12. [l] Exod. 12. 48.

Q. May a man or woman be lawfully baptized twiſe?

A. No indéed. For as Circumciſion was but once adminiſtred to one perſon, no more ought Baptiſme.

Q. What is the Lords Supper?

A. It is alſo a Sacrament of the new Teſtament, whereby our [m] communion with Chriſt is renewed, our growth in Chriſt is ſealed, and Chriſt his paſſion [n] remembred. [m] 1. Cor. 10 16. [n] Luke 22. 19.

Q. What be the outward ſignes in this Sacrament?

A. Bread and Wine.

Q. What be the things ſignified?

A. The body and bloud of Chriſt.

Q. Wherein do bread and wine repreſent the body and bloud of Chriſt?

A. Becauſe as bread and wine do ſtrengthen and refreſh our bodies, ſo doth

doth the body and bloud of Christ nourish o our soules in the life of grace.

o Ioh.6.53.

Q. Is it lawfull to administer the sacrament of the Lords Supper vnder one signe, as with bread onely without wine?

A. No indeed, for that were contrary to Christs first institution, and an especiall wrong to Gods Church, robbing it of halfe the banquet or soule-feast.

Q. What are the actions to be performed in the administration of the Lords Supper?

A. The actions to be performed are of two sorts, some to be performed by the Minister, some by the receiuer.

Q. What actions by the Minister?

A. Three actions, and the first is p to take the bread and wine and to q blesse them.

p Mat. 26. 26.

q Mat. 26. 26.

Q. What is signified by the taking and blessing the creatures?

A. There is signified thereby, that Christ Iesus was set apart by God the Father from all eternitie, to be the redeemer of the elect.

Q. What is the second action to be done by the Minister?

A. To breake the bread, and to powre out the wine.

Q. What

Q. What is signified thereby?

A. That Christ his body was [r] broken with sorrow, and his bloud shed vpon the crosse for the sinnes of his Church. [r] Esay 53.5

Q. What is the third action to be performed by the Minister?

A. To deliuer the bread and wine to the receiuers.

Q. What is signified thereby?

A. The bounty of God the [s] Father in offering Christ to euery communicant, and the loue of Christ in [t] offering himselfe vnto vs. [s] Ioh.3.16. [t] Reu 3.20

Q. Is not the bread and wine turned into the very body and bloud of Christ after the consecration?

A. No verily, for it is bread when we eate it, and it is wine when we drinke it: as [u] Paul himselfe confesseth. [u] 1.Cor.11. 26.

Q. What be the actions to be performed by the receiuer?

A. They are two. The first is to take the bread and wine at the hands of the Minister.

Q. What is signified thereby?

A. The applying of Christ with all his benefits vnto our selues by a liuely faith.

Q. What

Q. What is the second action to be performed by the receiuer?

A. To eate the bread and drinke the wine.

Q. What is meant by this action?

A. Such an applying of Christ, as that thereby our soules are nourished.

Q. What preparation is required of euery Communicant before he attempt to come to the holy Communion?

A. There is required a fourefold preparation: [x] first of knowledge: [y] secondly of faith: [z] thirdly of repentance: [*] fourthly of peace and charitie.

x 1.Cor.11 28.
y Heb 11.6
z 1.Cor.11 31.
* Math.5. 23.24.

Q. What kind of knowledge is required in euery Communicant?

A. There is required in euery Communicant a good vnderstanding in heauenly things, and namely in the [a] principles of Christian religion, and especially in the mysterie of the holy [b] Sacrament it selfe.

a Heb.5.12
b 1.Cor.11 29.

Q. What kind of faith is required of Communicants?

A. Not a faith of working miracles, for that faith is now ceassed; nor onely an historicall faith, which may be in reprobates, yea in [c] diuels themselues; nor onely a temporary faith, which may

c Iam.2.19

be

be in [d] hypocrites, and was in [e] Simon Magus though he was a Sorcerer.

d Luk.8.13
e Act.8.13

Q. What kind of faith is then required in receiuers?

A. There is required to be in them a true, liuing, iustifying faith.

Q. What is a true, liuing, iustifying faith?

A. It is that radicall grace of Gods Spirit, whereby a man who is by nature a branch of the wilde oliue, that is, of the first Adam, is [f] ingrafted into Christ the true olive tree.

f Ro.11.23

Q. Is it required that euery Communicant haue a full perswasion of Gods fauour, without wauering? or else that they abstaine from partaking of the Sacrament?

A. It is indeed to be desired, that euery receiuer were fully [g] perswaded of Gods loue in particular vnto themselues, but this high degree of faith God eraceth not of [h] all; for the Lord putteth a difference betweene babes & strong men in Christ, not expecting the same strength to be in [i] babes, as he requireth to be in strong men: yea in babes God accepteth the desire of faith for faith, taking the will for the deed.

g Ro.14.5.
h 2. Cor. 8. 12.
i Isay 42. 3.

Q. What is the weakeſt degree of faith, without the which none muſt aduenture to partake of the Sacrament?

A. The weakeſt degree of faith without the which we muſt not venture vpon this holy ordinance, it is a [k] ſence of our owne vnbeleefe, and ſorrow for the ſame, and a feruent deſire to beleeue.

k Mar.9.24

Q. What is the third thing which is required of Communicants by way of preparation?

A. There is alſo required the matter of repentance.

Q. What is true repentance?

A. True repentance is an effectuall [l] change of mind, wrought by [m] God himſelfe in the hearts of the [n] elect, and that moſt commonly by the meanes of [o] preaching of the word.

l 2 Cor.3. 18.
m Acts 11. 18.
n Ezek.36. 26.
o Mat.12. 41.

Q. What doth this change of mind worke in them in whom it is?

A. It worketh a change alſo in the [p] will and affections, in the life and conuerſation, yea in the whole man, and that from euill to good.

p 2. Cor.5. 17.

Q. May a true Chriſtian hauing once receiued ſaving faith & true repentance, euer vtterly fall away & become reprobate?

A. No

A. Yes verily: for they which are built by faith vpon Christ, ỹ q gates of hell shall neuer preuaile against them. q Mat. 16. 18.

Q. What is the fourth grace required of Communicants?

A. The fourth grace required of them is peace and charitie.

Q. What kind of peace and charitie is required to be in them?

A. It is required of them, that as much as in them lyeth, they be at peace r with all men: and also that they come to this holy Supper with vnity of iudgment and s affection. r Ro. 12. 18. s 1. Cor. 13. 11.

Q. Yea but suppose that our enemies do hate vs for religions sake, and will not be reconciled; are we to abstaine from the ordinance of God for their hatred and distemper?

A. Not so: for Christ himselfe administred the Sacrament in the same night wherein his t enemies were most inraged against him, but we must be carefull that on our parts we beare them no malice, but with them good, and that we be readie to u passe by any personall wrongs done vnto vs, especially vpon their acknowledgement that it repenteth them. t 1. Cor. 11. 23. u Luke 17. 3. 4.

Q. Is it therefore in vs to forgiue sinnes?

* Mat.6.15 A. So farre as we are * trespassed by sinne, we may lawfully forgiue it; but to forgiue sinne as it is sinne against x Isay 43. 25. God, this belongeth vnto x God alone.

Q. Yea but suppose that a man or woman find not these foure preparations in themselues in any sort?

A. Then they must abstaine from the Sacrament, and that vpon paine of y 1.Cor.11 29. y damnation, vntill the Lord shall worke these precious graces in them, vsing all lawfull meanes thereunto, as the hearing of Gods word and the like.

Q. What do you vnderstand by the second part of the execution of Gods Decree, which is his prouidence?

A. Prouidence is a worke of God, z Psal. 103. 19. whereby he disposeth and ordereth z all things to their a proper ends. a Pro.16.9.

Q. May God be said to dispose of sinne?

A. Yes verily: for howsoeuer he is not in any sort the author of sinne, yet he so disposeth of it, that it works in the end (mauger the malice of the diuell and all wicked men) to the glory of his b iustice, when he shall come to take iust c vengeance. b Exo 9.16 c Psal. 76. 10.

Q. Do

Q. Do all things therefore come to passe by the prouidence of God, and nothing by chance or fortune?

A. Yes verily: for howbeit some things séeme to be casuall and fortunate vnto vs, in respect of the weakenesse of our capacity, yet the truth is, that all things come to passe by the prouidence of God, euen to the falling of a [d] sparrow vpon the ground, yea to the falling of a haire from our head. [d] Mat. 10. 29.

Q. Where do you learne all this?

A. Out of Gods word.

Q. What do you vnderstand by Gods word?

A. I vnderstand thereby an holy doctrine giuen by the [e] inspiration of God, [e] 2. Tim. 3. 16. & contained in the old and new Testament.

Q. Rehearse the bookes of the old Testament?

A. The bookes of the old Testament are these 39. following:

Genesis,	Iudges,
Exodus,	Ruth,
Leuiticus,	1. and 2. of Samuel
Numbers,	1. and 2. of Kings,
Deuteronomie,	1. and 2. of Chro-
Ioshua,	nicles,

Q. Is it therefore in vs to forgiue sinnes?

* Mat.6.15 A. So farre as we are * trespassed by sinne, we may lawfully forgiue it; but to forgiue sinne as it is sinne against x Isay 43. 25. God, this belongeth vnto x God alone.

Q. Yea but suppose that a man or woman find not these foure preparations in themselues in any sort?

A. Then they must abstaine from the Sacrament, and that vpon paine of y 1.Cor.11 29. y damnation, vntill the Lord shall worke these precious graces in them, vsing all lawfull meanes thereunto, as the hearing of Gods word and the like.

Q. What do you vnderstand by the second part of the execution of Gods Decree, which is his prouidence?

A. Prouidence is a worke of God, 2 Psal. 103. 19. whereby he disposeth and ordereth z all 2 Pro.16.9. things to their a proper ends.

Q. May God be said to dispose of sinne?

A. Yes verily: for howsoeuer he is not in any sort the author of sinne, yet he so disposeth of it, that it works in the end (mauger the malice of the diuell and all wicked men) to the glory of his b iu- b Exo 9.16 stice, when he shall come to take iust c Psal. 76. 10. c vengeance.

Q. Do

Q. Do all things therefore come to passe by the prouidence of God, and nothing by chance or fortune?

A. Yes verily: for howbeit some things séeme to be casuall and fortunate vnto vs, in respect of the weakenesse of our capacity, yet the truth is, that all things come to passe by the prouidence of God, euen to the falling of a [d] sparrow vpon the ground, yea to the falling of a haire from our head. [d] Mat. 10. 29.

Q. Where do you learne all this?

A. Out of Gods word.

Q. What do you vnderstand by Gods word?

A. I vnderstand thereby an holy doctrine giuen by the [e] inspiration of God, & contained in the old and new Testament. [e] 2. Tim. 3. 16.

Q. Rehearse the bookes of the old Testament?

A. The bookes of the old Testament are these 39. following:

Genesis,	Iudges,
Exodus,	Ruth,
Leuiticus,	1. and 2. of Samuel
Numbers,	1. and 2. of Kings,
Deuteronomie,	1. and 2. of Chro-
Ioshua,	nicles,

Ezrah,
Nehemiah,
Hester,
Iob,
Psalmes,
Prouerbs,
Ecclesiastes,
Salomons song,
Esay,
Jeremie,
Lamentations,
Ezekiel,
Daniel,

Hosea,
Joel,
Amos,
Obadiah,
Jonah,
Micha,
Nahum.
Habbakkuck,
Zophany,
Haggai,
Zechary,
Malachy,

Q. Rehearse the bookes of the new Testament?

A. They are these 27. following.

Mathew,
Marke,
Luke,
John,
Acts of the Apostels,
The Epistle to the Romans,
1. and 2. to the Corinthians,
Galathians,
Ephesians,

Philippians,
Colossians,
1. and 2. Thessal.
1. and 2. Timoth.
Titus,
Philemon,
Hebrewes,
James,
1. and 2. Peter,
1. 2. and 3. John,
Jude,
Reuelation,

Q. How

Q. How do you know these bookes to be the word of God?

A. 1. By Gods Spirit testifying of them in my conscience that they are Gods word.

2. By the power of them, and by that admirable force that is in them to conuert the soules of men, and to change their hearts.

3. By that perfect concord which is in them, for they are not contrary one to another being truly vnderstood.

4. By experience, for I see things so come to passe daily as they foretell.

Q. Why do you call these bookes Canonicall?

A. Not onely because they are the Canon or Rule according to which we must walk, but also to distinguish them from the Apocrypha.

Q. How do you proue that the Apocryphall bookes are not the word of God?

A. 1. Because they were not written in the Hebrew or Caldee, as the Canonicall bookes of the old Testament were.

2. Because the true Church did neuer receiue them for Canonicall.

3. Because they haue many errors in them.

Q. Wherin further consist the grounds and principles of Christian religion?

A. In the true and sauing vnderstanding of the Articles of the faith, of ỹ ten cõmandements, & of the Lords prayer.

Q. What is the speciall abridgment or briefe summe of the Articles of the faith?

A. The speciall abridgement extant I take to be the Apostles Crẽd.

Q. Why is that Creed called the Apostles Creed?

A. Because it is agreeable to the Apostles doctrine; yea because it is ỹ briefe summe of all the Apostles writings.

Q. What are you taught in the Apostles Creed to beleeue?

A. I am taught therein to beléeue some articles cõcerning God, and some concerning the Church.

Q. Rehearse the articles concerning God, together with the meaning of the same.

A. First, I am taught in the Crẽd to beléeue in God. That is, [a] to depend vpon him both for things of [b] this life and of the life to come.

a Psal. 43. 5 Psal 22. 10.
b 1. Tim. 4. 8.

Second-

Secondly, I am taught to beléeue in God as he is a Father: That is, as he is the Father of [c] all creatures by creation, and as he is the Father [d] of Chriſt by nature, and as he is [e] my Father in Chriſt by adoption.

[c] Iob 38.29
[d] Ioh. 17. 25.
[e] Ro. 8. 15.

Thirdly, I am taught to beléeue in God as he is Almightie: That is, as he is [*] able to do whatſoeuer he will, yea [f] more then he will, and [g] as he hath promiſed to exerciſe his power for my good.

[*] Pſal. 135. 6.
[f] Mat. 26. 53.
[g] Gen 17. 1

Fourthly, I am taught to beléeue in God as he is maker of heauen & earth: That is, as he [h] created heauen & earth, and all kind of creatures therein of nothing, and [i] that within the compaſſe of ſixe dayes, [k] by his mighty word, [l] for his owne glorie, and [m] for our good; yea I am taught in this Article to beléeue, that God is my [n] Creator, and that he formed me and faſhioned me in my mothers wombe.

[h] Gen. 1. 1.
[i] Exod. 20. 11.
[k] Pſal. 148. 5.
[l] Pro. 16. 4.
[m] 1. Cor. 3. 22.
[n] Pſal. 139. 13.

Q. What are you taught in the Creed to beleeue concerning the ſecond perſon in the bleſſed Trinitie?

A. I am taught to beléeue diuers articles concerning him: as firſt, that he is [o] very God, for elſe it were [p] idolatry to

[o] 1. Ioh. 5. 20.
[p] Iob 31. 24.

to beleeue in him.

*Act.17.31 Secondly, that he is * very man, for else he could not be said to be borne, to suffer, or to die, &c.

Thirdly, I am taught to beleeue concerning the second person, that he is Jesus, that is, a q Sauiour to his whole
q Mat.1.21 r Luk.1.47. Church, and r particularly to my selfe.

Fourthly, I am taught to beleeue concerning the second person, that he is
s Ioh.4.26. t Psal.2.6. Christ: That is, the true s Messiah; and that he is annointed t King to rule ouer
u Isay 53. 10. x Deut.18. 15. his Church: u Priest to offer the sacrifice of himselfe for it, and x Prophet to instruct it. Yea I am taught in this Article to beleeue, that by vertue of this
y Reu.1.5. 6. annointing of Christ, y the members of Gods Church are made Kings, Priests and Prophets.

Fifthly, I am taught to beleeue concerning Christ, that he is the onely Son of God: That is, the onely z naturall
z Psal.2.7. a 2.Cor.6. 16. Sonne of God, a God hauing many other sonnes by Adoption, but no other by nature.

Sirtly, I am taught to beleeue in Christ our Lord: That is, as in one
b 1 Pet.1. 18.19. c Phil.2.10. that b hath purchased vs, c and as in one that hath authoritie to rule ouer vs,

and

d and as in one vnto whom we owe all dutie, homage and seruice. d Heb. 1. 6.

Q. What else are we taught to beleeue concerning Christ?

A. I am taught furthermore to beléeue concerning Christ, that he was conceiued by the holy Ghost: That is, that he was incarnate, or made man, e by the vnspeakable operation of Gods Spirit, f without the meanes of man; yea by vertue of this conception Christ was made the Sonne of man, that g I & the rest of Gods children might be made the sonnes and daughters of God. e Luk. 1. 35 f Mat. 1. 25. g Ioh. 1. 12.

Secondly, I am taught also to beléeue concerning Christ, that he was borne of the Virgin Mary, and that by vertue of his spotlesse birth, he hath h sanctified my impure conception and birth. h 1. Cor. 1. 30.

Thirdly, I am taught to beléeue concerning Christ, that he suffered vnder Pontius Pilate; That is, that he endured i all those things which are recorded in the Prophets and Apostles, as to be apprehended, to be falsly accused, to be vniustly condemned, and that for my sinnes, and for the sinnes of the rest of Gods people. i Isay 53. 4.

Fourthly,

Fourthly, I am taught to beléeue in Chriſt as crucified: That is, as nayled
k Pſa.22.16 vpon a [k] gibbet or croſſe by the hands
l Deut.21. 23. and by the féete, enduring a [l] moſt curſed, [m] ſhamefull, and [n] painefull death:
m Heb.12. 2.2. and that to deliuer me and the reſt of
n Lam.1.12 Gods people [o] from the guilt of ſinne,
o Gal.3.13. [p] and from the dominion of the ſame.
p Rom.6.6

Fiftly, I am taught to beléeue concerning Chriſt as actually dead: and
q Ro.6.11. that [q] firſt to dead and kill ſinne in vs his members: and ſecondly to deliuer
r Heb.2.15. vs [r] from the bondage and feare of bo-
s 1.Theſſ.1 10. dily death: and thirdly [s] to free vs from the wofull miſerie of the ſecond death, which is damnation.

Sixtly, I am taught to beléeue in Chriſt as buried: That is, as in one that by vertue of his buriall doth ſan-
t Eſay 57.2. ctifie death and [t] the very graue vnto me, and to the reſt of Gods Church: and
u Rom.6.4 [u] alſo that cauſeth by vertue of his buriall, the body of ſinne to waſte in vs, as a dead carkeis waſteth by litle and litle in the graue.

Seuenthly, I am taught to beléeue in
* Col.2.15. Chriſt as deſcended into hel, *to deſtroy the powers of hell, and to triumph ouer the diuell on the croſſe.

Q. What

Q. What are ye taught to beleeue concerning Chriſts exalted eſtate?

A. Firſt, I am taught to beléeue that he roſe againe the third day from the dead: That is, that he was [x] quickned by the ioynt power of the Trinitie; and that by the vertue of his reſurrection [y] my iuſtification and the iuſtification of the reſt of Gods Church is fully accompliſhed, our ſoules quickned vnto the life [z] of grace, and at the laſt day our bodies ſhall be quickned as [a] members of Chriſt to the life of glorie.

x Ro. 4. 24.
y Pſa. 16. 10
z Phil. 3. 10
a Ro. 8. 11.

Secondly, I am taught to beléeue in Chriſt aſcended into heauen: That is, taken vp in [b] a cloud into heauen, [c] forty dayes after his reſurrection; and [d] by vertue of his aſcenſion leading our ſpirituall enemies captiues, and receiuing gifts for me and the reſt of Gods Church.

b Acts 1. 9.
c Acts 1. 3.
d Eph. 4. 8.

Thirdly, I am taught to beléeue in Chriſt ſitting at the right hand of God: That is, exalted aboue [e] all Angels and Saints, crowned with glorie, hauing the [f] whole ſway of heauen and earth, and [g] making interceſſion for me and for the reſt of Gods Church by his appearing in heauen for vs, and by preſenting

e Phil. 2. 9.
f Ioh. 5. 22.
g Heb. 7. 25

ting before his Father his owne merits for vs.

Fourthly, I am taught to beleeue in Christ, as coming at ỹ last day to iudge the quicke and the dead: That is, that shall iudge both them that shal be found aliue that day, and also them that shall
h Mat. 24. 41. be dead before that day, h condemning
i Mat 25.35 some, and i acquitting some: saying to all impenitent sinners, Go from me ye cursed into euerlasting fire, prepared for the diuell and his Angels: and saying to me, and to all other penitent persons, Come ye blessed of my Father, receiue the kingdome prepared for you from the foundation of the world.

Q. Rehearse the next Article.

A. The nert Article is, I beleeue in the holy Ghost; the which Article concerneth the third person in the blessed Trinitie, and teacheth to beleeue, first,
k Acts 5.4 that k he is God, or else it were not lawfull to beleeue in him. Secondly, that he
l Rom.1.4. is our l sanctifier and m comforter: and
m Iob.16.7 thirdly, that he is the n pledge and ear-
n Eph.4.30 nest of our saluation.

Q. But to come to the second generall part of the Creed, what are you taught concerning the Church?

A. First,

A. Firſt, I am taught in the Apoſtles Creed, not to beléeue in, but to beléeue the holy Catholicke Church: That is: to beléeue that ° God hath had in all ages, hath at this day, ᵖ and will haue to the worlds end, an vniuerſall Church: That is, ᵠ a ſelected number out of all nations, of ſuch as are elected to eternall life, and truly and effectually called.

° Act. 2. 5. 9. 10. 11. ᵖ Mat. 28. 20. ᵠ Reu. 7. 9.

And I am alſo taught in this Article to beleeue, that this vniuerſall Church or ſelected number is holy by vertue of Chriſt, ʳ who is made vnto it, holineſſe and redemption; yea who doth ſanctifie it by his Spirit.

ʳ 1. Cor. 1. 30.

And laſtly, I am taught by vertue of this Article to beleeue, that ˢ I am a true liuing member of that vniuerſall Church.

ˢ 2. Cor. 11. 22.

Q. What is the ſecond Article to be beleeued concerning the Church?

A. The ſecond Article to be beléeued concerning the Church, is the Communion of Saints. Wherein I am taught to beléeue, firſt, that the whole Church hath a communion or equall priuiledge and right in the merits of Chriſt Jeſus: one member of the Church hath as good right

right in Christ as another, and therfore the saluation which is by Christ, is called the u common saluation.

u Iude 3.

And secondly, I am taught in this Article to beleeue, that the members of the Church haue a swéete x fellowship or communion betwéene themselues in the partaking of Gods ordinances, and that I my selfe am partaker of that blessed communion and fellowship.

x Act. 2. 42.

Q. What is the third Article to be beleeued concerning the Church?

A. The third Article to be beléeued concerning the Church, is The forgiuenesse of sinnes. Wherein I am taught to beléeue, that there is y forgiuenesse of sinnes for Gods Church by vertue z of the blood of Christ, which was shed for it; and a that I my selfe am partaker of that forgiuenesse.

y Psa. 130. 7
z 1. Pet. 1. 19
a Psal. 32. 5.

Q. What is the fourth Article to be beleeued concerning the Church?

A. The fourth Article to be beléeued, is The resurrection of the body. Wherein I am taught to beléeue, that the bodies of b all men and women shall be raised out of their graues at the last day; and c that my bodie, and the bodies of the rest of Gods children shall rise to the

b Reu. 20. 12.
c Ioh. 5. 29.

the resurrection of life: [d] but the bodies of the reprobates and wicked shall rise to the resorrection of condemnation. d Ioh.5.29.

Q. What is the fifth and last Article to be beleeued concerning the Church?

A. The fifth and last Article concerning the Church to be beléeued, is The life euerlasting. Wherein I am taught to beléeue, that there is an [e] eternall estate of happinesse [f] prepared for the elect after this life ended. And that I my selfe, through the [g] frée grace and fauour of God, and [h] by the alone merits of Christ, shall be partaker of that happie and blessed estate [i] together with the rest of Gods Church. e Mat.25. 34. f Luk.12.32 g Ro.11.6. h Act.4.12. i Mat 8.11.

Q. What vse hath the word, Amen, in the Apostles Creed?

A. It is added vnto the Créed, not in any sort to imply that the Créed is a prayer, but to intimate that the Articles contained in the Créed are certaine and infallible; and it signifieth, so it is: as though it were said, It is verily so as hath bene declared in the Créed.

Q. How many kindes of Lawes did God ordaine?

A. [a] Three kinds, to wit, Iudiciall, Ceremoniall, and Morall. a Deut.6.1.

Q. Are the Iudiciall and Ceremonial Lawes ſtill in vſe?

A. The Iudiciall lawes bind not at theſe dayes, but accoꝛding to their equi-
b Col.2.14. tie, and not abſolutely; but the [b] Ceremoniall lawes are quite abolished.

Q. How many Commandements be there of the Morall Law?

A. Ten. The foure firſt whereof concerne our duties to God, and the ſix latter concerne our duties to our neighbours.

Q. Rehearſe the firſt Commandement together with the meaning.

A. The firſt Commandement is this, Thou ſhalt haue none other gods before my face. Wherein I am taught to ſhun
k Deut.6.14 [k] all heatheniſh idolatry, though neuer
l 1.Chron. 28.9. ſo ſecretly pꝛactiſed, and [l] to learne to
m Mat. 4. 10. know the true God, [m] to adoꝛe him, [n] to
n Ioh.14.1. beléeue in him, [o] to loue him aboue all, to
o Mat.22. 37. [p] reioyce in him aboue all, [q] to feare him
p Luk.1.47 aboue all, and [r] to hope in him aboue all.
q Luk.12.5 Q. What ſinnes are forbidden in this
r Pſa.22,19 firſt Commandement?

A. Firſt, ignoꝛance of the true God: ſecondly, Atheiſme: thirdly, eꝛꝛoꝛs concerning God: fourthly, confidence in the creatures: fiftly, immoderate loue of

the creatures: sixtly, immoderate feare of the creatures: seuenthly, immoderate ioy in the creatures: eightly, want of confidence, want of loue, want of feare, and want of ioy in God: lastly, hardnesse of heart, presumption, carnall security, multiplicitie of gods, and false imaginations of the true God.

Q. What be the duties enioyned?

A. These following: first, to learne to know God aright: secondly, to make choyce of him as our onely God: thirdly, to adore him: fourthly, to beleeue in him: fiftly, to loue him: sixtly, to feare and reuerence him: seuenthly, to hope in him: eightly, to ioy in him: ninthly, to giue him his due glorie: tenthly, to submit our selues vnto him: eleuenthly, to seeke vnto him in all our extremities for helpe: twelfthly, to seeke to be more and more vnited vnto him.

Q. Rehearse the second Commandement with the meaning.

A. The second Commandement is this: Thou shalt not make vnto thee any grauen Image, nor the likenesse of any thing, &c. Wherein I am taught to shun [f] all Popish idolatrie and superstition, and [t] to learne to worship the true [f] Mar. 15. 9. [t] Ioh

God after that manner as he requireth to be worshipped in his holy word.

Q. What sinnes are forbidden in this second Commandement?

A. First, will-worship: secondly, idolatrie: thirdly, all occasions of idolatrie, as familiar societie and affinitie with idolaters: fourthly, all corporall representations of the holy Trinity: fiftly, the religious worship given to the creatures: sixtly, popish traditions: seuenthly, monasticall vowes: eightly, contempt of Gods pure worship: ninthly, the making of images for religious vse: tenthly, the worshipping of images: eleuenthly, the Romish Hierarchy: twelfthly, all kind of superstition.

Q. What be the duties enioyned?

A. First, the pure worship of God according to his word: secondly, the parts thereof, to wit, the ministery of the word, prayer, the pure administration of the Sacraments: thirdly, the helpes vnto Gods worship, to wit, vowes, fastings, lotts, censures and leagues of amity amongst them which feare God.

Q. Rehearse the third Commandement with the meaning.

A. The

A. The third Commandement is this: Thou ſhalt not take the name of the Lord thy God in vaine, &c. Wherein I am taught to auoid all prophanation of Gods * titles, attributes, word and workes, and to learne to vſe all theſe with eſpeciall reuerence and reſpect. * Deut. 28. 58.

Q. What ſinnes are forbidden in this third Commandement?

A. Firſt, the abuſing of Gods word, either by peruerting the true ſence of it, or by vſing it vnreuerently, or by profeſſing it without practiſe: ſecondly, abuſing of Gods workes, either by ſlighting them, or by deriding them, or by reprochting them: thirdly, the abuſing of Gods titles, either by a careleſſe vſe, or by a ſinfull oath, or by blaſphemie, or by curſing, or by witchcraft, or by a ſcandalous life.

Q. What be the duties enioyned?

A. The maine dutie enioyned is the ſanctification of Gods name concerning his word, workes, and titles: and this is done by the due practiſe of ſuch vertues as are contrary to the forenamed vices.

Q. Rehearſe the fourth Commandement with the meaning.

A. The fourth Commandement is this: Remember the Sabbath day to keep it holy, &c. Wherein I am taught
Luke 23. [x] to rest vpon the Lords day from [y] mine owne worldly thoughts, words and
Esa 58.13 Esa. 56.4. actions, [z] and much more from sinne; and to learne to celebrate that day to
Deut 5.12 Gods glorie in [a] workes of pietie, and
1. Cor. 16 [b] also in workes of mercie, and that both publikly and priuatly.

Q. Is this Commandement concerning the Sabbath, morall or ceremoniall?

A. It cannot be ceremoniall, because
Gen. 2.2. it was giuen vnto Adam in [c] Paradise, by Gods owne example before any ceremony was euer heard of.

Q. But what say you to our Sabbath that we keepe, is that the right Sabbath?

A. Yes doubtlesse: for the Primitiue
1. Cor 16. Church obserued the [d] first day in the
Acts 20.7 weeke for their Christian [e] Sabbath, which is the selfesame day which we celebrate.

Q. What be the duties enioyned in the fourth Commandement?

A. First, to rise early vpon the Sabbath day: secondly, to heare and reade Gods word: thirdly, to sing Psalmes: fourthly, to frequent the Sacraments:

fiftly,

fifthly, to meditate on Gods word and workes: ſixtly, to conferre of good things: ſeuenthly, to do works of mercie, as to viſite the ſicke, to lay by ſomething for workes of piety, and the like: eightly, to pray: ninthly, to delight in the Lord: tenthly, to repent: eleuenthly, to examine, inſtruct, and catechiſe our families: twelfthly, to be wholly imployed in ſuch things as concerne Gods kingdome.

Q. What be the ſinnes forbidden?

A. First, the neglect of the duties belonging to the Sabbath: ſecondly, worldly or ſinfull thoughts, worldly or carnall talke: thirdly, all ſinne: fourthly, the following of our worldly callings: fiftly, vnneceſſary iournies: ſixtly, keeping of Faires or Markets vpon the Sabbath day: ſeuenthly, the vſing of ieſts, ſports, and feaſting, or banqueting vpon the Sabbath day.

Q. Rehearſe the fift Commandement with the meaning.

A. The fift Commandement is this: Honour thy father and thy mother, &c. Wherin all ſorts of perſons are taught their duties to their ſuperiors, inferiors and equals, both in reſpect of [c] reue- c 1. Pet. 2. 17.

d 1. Pet. 2. 13.
e Rom. 13. 6.

rence [d] subiection, and [e] maintenance, and such like: as the children to the parents, the parents to the children; the subiects to the King, and the King concerning the subiects: the people to the Minister, and the Minister concerning the people; the wife to the husband, and the husband concerning the wife; the seruants to the master, and the master concerning the seruants, &c.

Q. What be the duties commanded in this fifth Commandement?

A. First, the duties of children to parents, which are three, reuerence, obedience, and thankfulnesse: secondly, the duties of parents to children, which consist: first, in dedicating them vnto God: secondly, in instructing them: thirdly, in correcting them: fourthly, in prouiding for them: fiftly, in hauing a care to bring them vp in a lawfull calling: sixtly, in well bestowing them in mariage: seuenthly, in giuing good example vnto them.

Secondly, the duties of seruants to their maisters, which are three, reuerence, obedience, and faithfulnesse: and also the duties of maisters towards their seruants, which stand: first in the

right

right choyce of ſeruants, and ſecondly in the conſcionable dealing with them.

Thirdly, the duties of wiues to their huſbands, which ſtand, in reuerence, obedience, and care of family buſineſſes: ſecondly, of huſbands to wiues, which ſtand: firſt, in dwelling with them: ſecondly, in inſtructing: thirdly, in giuing reſpect: fourthly, in giuing them due beneuolence. Laſtly, of both: firſt, to loue one another: ſecondly, to be a comfortable helpe one to another: thirdly, in bearing with the infirmities one of another.

Fourthly, the duties of people to their Miniſters, which are theſe: firſt, to haue them in reſpect and loue: ſecondly, to heare them: thirdly, to obey their doctrine: fourthly, to follow their ſteps in godneſſe: fifthly, to maintaine them comfortably: ſixtly, not to ſuffer them to be wronged: ſeuenthly, to pray for them. Secondly, of Miniſters to the people, which ſtand: firſt, in Catechiſing and inſtructing them: ſecondly, in adminiſtring the ſacraments vnto them: thirdly, in reading and expounding the Scriptures vnto them: fourthly, in praying for them: fifthly, in giuing a

good example vnto them.

Fiftly, the duties of subiects to Magistrates, which stand, first, in reuerencing of them: secondly, in obeying of them in all things lawfull: thirdly, in praying for them: fourthly, in paying them their tribute: fiftly, in defending them. Secondly, of Magistrates to the subiects, which stand in ruling them in godlinesse, peace, and honestie.

Sixtly, the duties of all inferiours either in respect of age, or of gifts of mind, or of place. They are to reuerence their superiors, to carry themselues humbly towards them, & to giue them their due. Also the duties of superiors, which stand in vsing their gifts for the good of their inferiors.

Seuenthly, the duties of equals, which are: first, in giuing honour to go one before another: secondly, to be courteous one to another: thirdly, to do mutuall good one to another.

Q. What be the sinnes forbidden in this fifth Commandement?

A. All the contrary practises vnto the forenamed duties.

Q. Rehearse the sixt Commandement with the meaning.

A. The

A. The ſixt Commandement is this: Thou ſhalt not kill. Wherein I am taught to auoide all things whereby I might either [f] haſten the death or indanger the life either of my innocent neighbour or of my ſelfe: yea I am taught further to vſe all lawfull meanes to maintaine and preſerue [h] both my owne life and alſo the life of my neighbour.

[f] Deut. 22. 8.

[h] Exo. 9. 20

Q. What be the ſinnes forbidden in this ſixt Commandement?

A. Firſt, ſelfe-murdering, which is cõmitted both in reſpect of a mans owne body: firſt, by niggardize or too much ſparing from ones ſelfe: ſecondly, by worldly ſorrow: thirdly, by abuſing Gods creature to exceſſe and riot, as to ſurfeiting & drunkenneſſe: fourthly, by idleneſſe & luſt by which euil diſeaſes are bred: fiftly, by ruſhing into vnneceſſary dangers. Secondly, in reſpect of a mans owne ſoule: firſt, by neglecting the meanes of ſaluation: ſecondly, by falling into damnable hereſies & ſinnes.

Secondly, the murdering of others either in body or ſoule. In body: firſt, by raſh anger: ſecondly, by hatred: thirdly, by enuie: fourthly, by rayling: fiftly, by

by talebearing: firtly, by mocking: seuenthly, by cursing: eightly, in bowing the death of others: ninthly, by threatning: tenthly, by scornefull and spitefull lookes and gestures: twelfthly, by omitting to preserue and maintaine the liues of others: thirtenthly, by giuing false euidence or sentence against the life of a man: fourtenthly, by keping dangerous beasts or pits to endanger others: fiftenthly, by physicke misapplied: sixtenthly, by vnwholsome meates and immoderate correction, by throwing dangerous things: and seuententhly, by violent taking away of life. Likewise a man is guiltie of the murdering of ỹ soules of others: first, by bad examples: secondly, by giuing a scandal: thirdly, by suffering sinne vpon them: fourthly, by neglecting to instruct thē: fifthly, by sowing errours: sixthly, by not punishing iniquity in them.

Q. What be the duties commanded?

A. The contrary practises vnto the forenamed vices.

Q. Rehearse the seuenth Commandement with the meaning.

A. The seuenth Commandement is this: Thou shalt not commit adulterie.

Where-

wherein I am taught to auoide [i] all vnlawfull satisfying of the lusts of the flesh, [k] and to shun all occasions tending thereunto; yea, by vertue of this commandement I am taught to vse all lawfull meanes for the preseruing both of [l] my owne chastitie, and likewise of the [m] chastitie of others.

i Rom.6.12

k Gen.39. 10.

l 1.Cor.9. 27.

m 1.Cor.5. 5.

Q. What be the vices forbidden in this seuenth Commandement?

A. These: first, burning lust: secondly, buggerie: thirdly, vnnaturall filthinesse with ones selfe, & fornication committed with single persons: fourthly, adultery committed with such as are married: fiftly, vnlawfull vndertaking of marriage, and corrupt vsing of it: sirtly, the causes of vncleanneſſe are also here forbidden, to wit, stageplayes, wanton bookes, the suffering of whorehouses, wanton dancing, strange attire, idleneſſe, exceſſe in eating and drinking, wanton company, liuing vnmaried not hauing the gift of continencie: and lastly, the liuing of man and wife apart.

Q. What be the duties commanded?

A. The maine duty is, the duty of chastity

chastity with all things which tend to the preseruing of the same.

Q. Rehearse the eight Commandement with the meaning.

A. The eight Commandement is this: Thou shalt not steale. Wherein I am taught to auoide all vnlawfull
o 1. Thes. 4. 6. trades and o shifts whereby I might en-
p Eph. 4. 28 rich my selfe and wrong others; p and to labour diligently in a lawfull calling, that I may honestly maintaine my selfe and them that belong vnto me: yea that I may be able to do good vnto others that stand in need of my helpe.

Q. What be the vices forbidden in this eight Commandement?

A. First, the sinne of couetousnesse: secondly, niggardize: thirdly, wastfulnesse by gaming, riotousnesse, rash suretishipe the like: thus a man is a thiefe to his owne estate.

Againe in this Commandement is forbidden sacrilege or purloyning of any thing which is dedicated to holy vse: secondly, all dammage done to the commonwealth: thirdly, the ouerthrowing the innocent in his cause, either by false sentence, or by false witnesse, or the like: fourthly, the inclosures of commons:

mons: fiftly, the ingroſſing of commodities: ſixtly, the hoording vp of corne to breede a dearth: ſeuenthly, the ſinne of vſury: eightly, ſtageplayes which impouerish the commonwealth: ninthly, the omiſſion of good workes due to the poore: tenthly, the keeping backe due wages: eleuenthly, the not paying debts if there be ability: twelfthly, vndoing or damnifying others by ſuites of law: thirtenthly, getting other mens mony by wagers, by gaming, or by an vnlawful trade, & the like: fourtenthly, all deceit & vnconſcionableneſſe in buying or ſelling: fifthtenthly, giuing that which is not our owne: ſixtenthly, picking of ſmaller matters: ſeuententhly, purloyning of greater matters: eightenthly, robbery: laſtly, all vniuſt dealing with the outward eſtate of others in what kind ſoeuer it be.

Q. What be the duties enioyned?

A. Eſpecially theſe: firſt, cõtentation: ſecondly, frugality or thriftineſſe: thirdly, a comfortable partaking of Gods creatures: fourthly, reſtitution for wrongs done: fifthly, iuſtice: ſixtly, defending the eſtate of others: ſeuenthly, good workes.

Q. Rehearſe

Q Rehearſe the ninth Commandement with the meaning.

A. The ninth Commandement is this: Thou ſhalt not beare falſe witneſſe againſt thy neighbour. Wherein I am taught not to wrong any man in his
q Pſal. 15. 3. good name q by priuate ſlander, nor in
r Exo. 23. 2. his goods or life by r falſe teſtimony giuen againſt him before a Iudge or otherwiſe; yea I am taught by vertue of
s 1. Sam. 20. 32. this Commandement to be ready s to anſwer for my neighbor ſo far as I may with truth, and to cleare his innocency.

Q. What be the vices forbidden in this ninth Commandement?

A. Firſt, raſh cenſuring or ſuſpecting: ſecondly, beléeuing falſe reports: thirdly, baſe eſtéeme of our neighbour: fourthly, ſilence when our neighbour is reproched: fiftly, ſlandering: ſixtly, wreſting words to the worſt ſence: ſeuenthly, blazing of infirmities: eightly, falſe teſtimony before a magiſtrate: ninthly, falſe ſentence: tenthly, flattery: eleuenthly, falſe witneſſe in geſture, as the frowning vpon our neighbour vndeſeruedly, or the vſing a contemptuous geſture towards him: twelfthly, falſe witneſſe by writing, as by libels

and

and the like: thirteenthly, talebearing: fourteenthly, falſe witneſſe concerning ones ſelfe either inward or outward.

Q. What be the duties enioyned?

A. Firſt, to thinke the beſt, or to iudge charitably: ſecondly, to reioyce of the good report of others: thirdly, to anſwer and teſtifie in truth for our neighbour: fourthly, to commend the gifts of others: fiftly, to carry our ſelues courteouſly towards our neighbour: ſixtly, to giue true teſtimony of our ſelues both inwardly and outwardly.

Q. Rehearſe the tenth Commandement with the meaning.

A. The tenth Commandement is this: Thou ſhalt not couet thy neighbours houſe: Thou ſhalt not couet thy neighbours wife, &c. Wherein I am taught to be abſolutely well [t] content with mine owne eſtate, and [u] not ſo much as deſire in my heart any thing that is proper to another man.

[t] Phil. 4. 11.

[u] Act. 20. 33.

Q. What vices are there forbidden in this tenth Commandement?

A. All couetous deſires, and vnchaſt thoughts, though they neuer come to be acted or effected.

Q. What be the duties enioyned?

A. A pure heart towards our neighbour, a conflict or striuing against euill affections and lusts, and a care to keepe holy cogitations and thoughts in our selues.

Q. Is it in our power to fulfill all these Commandements perfectly?

A. It is not in any sort in our power
x Rom. 8. 3 to fulfill them x legally to their perfection; howbeit we may so far performe them by the assistance of Gods Spirit, as that the Lord will accept of our obedience, insomuch that we may be said
y Luke 1. 6. to keepe them in some sort y Euangelically.

Q. If we cannot keepe the whole Law legally, or to its perfection, then how is it possible that we should euer appeare righteous before God?

A. Howsoeuer we are vnsufficient to keep the Law perfectly of our selues,
z Mat. 3. 15 yet z Christ Iesus hath fulfilled it for vs, and his perfect obedience is made
a 1. Cor. 1. 30. ours by a imputation.

Q. How many parts be there in the Lords prayer?

A. There be three: the Preface, the Petitions, and the Conclusion.

Q. Rehearse the words of the Preface.

A. The

A. The wordes of the Preface are theſe, Our Father which art in heauen: wherin I am taught to come vnto God in prayer as to a father: ſecondly, I am taught to come vnto God alone: thirdly, I am taught to thinke of his eſpeciall preſence as being in heauen: fourthly, I am taught to pray for others as well as for my ſelfe.

Q. How many Petitions be there in the Lords prayer?

A. Sixe: The three firſt whereof concerne Gods glory, and the three latter concerne our ſelues.

Q. Rehearſe the firſt Petion together with the meaning thereof.

A. The firſt Petition is this, Hallowed be thy Name: wherein I am taught to pray and heartily to deſire, ỹ all prophanation of Gods titles, attributes, word and workes, may be auoyded by vs; and [x] that we may truly glorifie God in the reuerent vſe of all theſe. x Pſal.57.11

Q. Rehearſe the ſecond Petition, with the meaning.

A. The ſecond Petition is this, Thy kingdome come. Wherin I am taught to pray, that the [a] kingdome of Gods grace may enter into my heart: & that a Ro.14.17

b Reu. 22. 17. b the kingdome of glory and the coming of the Lord Iesus vnto iudgment, may be hastened.

Q. Rehearse the third Petition, with the meaning.

A. The third Petition is this: Thy will be done on earth as it is in heauen. Wherein I am taught to pray, that the blessed reuealed will of God might be done by men vpon the earth, as c sincerely, as willingly, as faithfully, yea if it were possible, as perfectly and absolutely as it is done by the very Angels and Saints in heauen.

c Mat. 5. 48. Psal. 119. 5.

Q. Rehearse the fourth Petition, with the meaning.

A. The fourth Petition is this, Giue vs this day our dayly bread. Wherein I am taught, vnder the name of bread to pray for all things necessarie d for this present life, as meats, drinke, apparell, &c. desiring these things no further then it may stand e with the good will & pleasure of God to grant them.

d Gen. 28. 20.

e Luk. 12. 42.

Q. Rehearse the fifth Petition, with the meaning.

A. The fift Petition is this, And forgiue vs our trespasses, as we forgiue them that trespasse against vs. Wherein

I

[f] I am taught no otherwise to desire the Lord to forgiue my sinnes, then as I from my heart do forgiue mine enemies the wrongs and iniuries that they haue done vnto my particular person: so that in this petition I do pray for a curse vpon my selfe vnlesse I forgiue. f Mat.6.15.

Q. Rehearse the sixth Petition, with the meaning.

A. The sixt Petition is this, And leade vs not into temptation, but deliuer vs from euill. Wherein I am taught to pray, that the Lord in his great iustice would not deliuer me to [h] a reprobate mind, [i] nor to the power of my spiritual enemies, the world, the flesh, and the diuel, to be carried away captiue by them into sinne: [k] but that he would strengthen me to resist and to ouercome all sinfull temptations. h Ro.1.28. i Mat.26.41 k 2.Cor.12.8.

Q. How do you vnderstand the conclusion of the Lords prayer?

A. The conclusion of the Lords prayer is thus to be vnderstood: For thine is the kingdome: that is, I am assured that thou art able to grant all these petitions, because thou art [l] the supreme King and gouernour. l Psal.47.2

Secondly, Thine is the power: that

m Psal.135. 6. is,[m] thou hast ability to do whatsoeuer thou wilt, and therefore also to grant my petitions.

Thirdly, Thine is the glorie: that is, thou art all glorious in thy selfe, and n Psal.79.9. all glorie is due vnto thée; [n] therefore for thy glories sake grant these my petitions.

Fourthly, For euer and euer: that is, * Psal. 145. 13. thy * kingdome is an euerlasting kingdome, and thy power neuer faileth; and as for thy glorie, it shall neuer be abolished: therefore for the eternitie of all these, heare my petitions.

Amen, that is, So be it; yea as the Hebrew word may also signifie, So it is. As though it were said, I both wish and also do beléeue that thou wilt heare my prayer.

Q. Is the Lords prayer to be vsed by vs as a prayer, or onely as a patterne to make our prayers by?

A. It is both a prayer and a patterne; and therefore Christ doth not onely say, Pray after this manner, but also, When o Luk.11.2 you pray, [o] say, Our Father, &c.

Q. Now that you haue shewed vnto me the meaning of the Creed, of the ten Commãdements, & of the Lords praier, together

together with the reſt of the grounds of Chriſtian Religion: declare vnto me in the next place, after what ſort you vſe to pray morning and euening, and after what manner you vſe to giue thanks before and after meate.

A. I acknowledge my dulneſſe and vnſufficiencie this way: for I am not able very wel to expreſſe vpon a ſodaine either prayer or thanksgiuing, but I pray and giue thankes as well as I am able, vſing the beſt helpes that I can for the ſame purpoſe.

Q. What rules do you obſerue in prayer?

A. I endeuour to pray firſt according to Gods [a] will reuealed in his word. Secondly, I preferre my petition in the name of [b] Chriſt alone. Thirdly, I ſtriue to pray with my [c] heart, and not with my lipes onely. Fourthly, I craue the aſſiſtance of Gods holy [d] Spirit to the performance of this dutie.

a 1. Ioh. 5. 14.
b Ioh. 16. 23
c Lam. 3. 41
d Ro. 8. 26.

Q. What helpes do you obſerue, that you may not take Gods Name in vaine in prayer?

A I vſe theſe helpes: Firſt I vſe to [e] meditate before I pray. Secondly, I endeuour to vſe a method in prayer: firſt

e Eccl. 5. 2.

f Luk 18. 13.
g 1. Tim. 2. 1.
h Psal. 38. 1
i 1. Tim. 1. 12.

f confessing my sinnes to God: secondly vsing g petition for the obtaining of things necessary, and h deprecation for the turning away of things euill: thirdly vsing i thanksgiuing for benefits receiued. And by this meanes I find that I am in some measure kept from wandring in prayer, and from being to seek.

Consider what I say, & the Lord giue you vnderstanding in all things. 2. Tim. 2. 7.

FINIS.

BRITISH 17 DE 1902 MUSEUM